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A STUDY OF  
ROMANS 6:6-14

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A Thesis  
Presented to  
the Faculty of  
Asbury Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree of  
Master of Arts in Biblical Studies

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by  
Sally Takako Tsutada  
June 1990

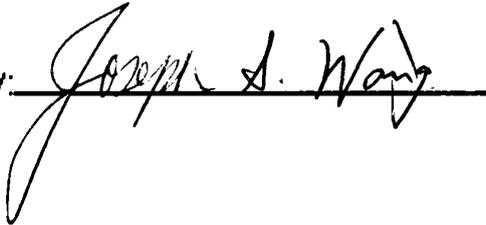
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## CHAPTER I

### Introduction

This research proposes to clarify what the Apostle Paul meant to say to the believers in Romans 6, especially verses 6-14, through an exegetical study of key concepts.

To begin with, the context of this passage needs to be examined. First, the relation of Romans 6 to the entire corpus of *the Epistle to the Romans* is to be considered. Secondly, Romans 6:6-14 should be considered in its immediate context. This passage also includes some theologically significant concepts. At least three phrases are essential to the understand of this passage; namely, ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας, and ἐν Χριστῷ Ἰησοῦ. After careful consideration of the context and the key concepts, the significance of the whole passage of Romans 6:6-14 is to be studied.

This study will not deal with similar concepts of Paul in other Pauline epistles. It will not evaluate the works of the theologians dealing with these concepts. However, this study will deal with an exposition of Romans 6:6-14, in dialogue with the work of other exegetes who have worked on the passage.

It is almost impossible to understand Christian theology without considering the writings of the Apostle Paul in the New Testament. And the letter of Paul to the Romans, of all his writings, is perhaps the most helpful to examine his thinking

systematically. We still have many issues unsolved and still are debating about the interpretation of this book. In the first eight chapters of Romans, Paul deals with man's sin, God's love, Christ's death and resurrection, justification, sanctification, etc., which should be very crucial concepts in Christian theology.

Therefore, to exegetically study Romans 6:6-14, which includes some of the key concepts in the on-going discussion in the history of theology, such as ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας, ὅτι ἐν Χριστῷ Ἰησοῦ, is helpful in understanding not only Pauline theology but also Christianity itself. This is another attempt to clarify what God wants people to do or to be through the salvation He offers to them through Christ Jesus, in the light of His Word.

Before the consideration of the context of this passage, it will be helpful to give an overview of the problems involved in it. There have been many works, throughout history, attempting to come to a fuller understanding of this passage.

G. M. M. Pelser writes:

Anyone who has ever grappled with Romans 6:1-11 will know very well that this is, exegetically speaking, one of the most complicated sections in the New Testament.<sup>1</sup>

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<sup>1</sup> Pelser, G. M. M., "The Objective Reality of the Renewal of Life in Romans 6:1-11," *Neo Testamentica*, Vol. 15, 1981, p.104

Not only Romans 6:1-11, but the entire chapter involves many issues which are still being debated in the area of exegesis and interpretation.

The thought flow of Paul in the first eight chapters of Romans is understood variously. Many find a major division between chapters 4 and 5,<sup>2</sup> or 5 and 6.<sup>3</sup> Some of them understand these two parts, preceding and following the major division, as two sides of the gospel. Sanday and Headlam use the words 'justification' and 'sanctification.'<sup>4</sup> Others understand the latter part, usually chapters 6 to 8, as an application of the principle dealt with in the previous chapters into the personal Christian life.<sup>5</sup>

The interpretation of chapter 6 seems to be a significant part of the cause of these differences.

In interpreting Romans 6, a number of grammatical points are very crucial. For example, why did Paul use the future tense only in verses 5 and 8?<sup>6</sup> Or, how should the verb in the third person imperative form in v.12 be translated into English? Joel

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<sup>2</sup> cf. Cranfield, C. E. B., *International Critical Commentary*, p.28  
 Käsemann, E., *Commentary on Romans* pp.ix-x  
 Nygren, A., *Commentary on Romans* p.38  
 Knox, J., *The Interpreter's Bible*, p.372

<sup>3</sup> cf. Bruce, F. F., *The Epistle of Paul to the Romans*, pp.67-69  
 Dunn, J. D. G., *World Biblical Commentary*, pp.viii-ix  
 Godet, F. L., *Commentary on the Epistle to the Romans*, pp.xi-xii  
 Guthrie, D., *New Testament Introduction*, pp.42-43  
 Sanday and Headlam, *International Critical Commentary*, pp.xlvii-xlix

<sup>4</sup> Sanday and Headlam, *op. cit.*, pp.xlvii-xlix

<sup>5</sup> cf. Dunn, *op. cit.*, p.301  
 Guthrie, *op. cit.*, pp.42-43  
 Kaye, B. N., *The Thought Structure of Romans with Special Reference to Chapter 6*, p.29

<sup>6</sup> cf. Pelser, G. M. M., *op. cit.*, pp.106-109

Marcus tried to find a solution in the usage in prayer, calling for God, instead of supplying "you" for the translation.<sup>7</sup> Or how about τῷ ὁμοιώματι in v.5? Paul did not repeat the phrase in the second part of the verse. Did he omit it only to avoid the repetition or did he intend more? William M. Greathouse points out the omission and comments, "Our death is *like* His; our resurrection *is* His."<sup>8</sup> The relationship between the verbs in the indicative mood and the ones in the imperative mood is another issue.<sup>9</sup> With what intention did Paul use imperative forms in this passage? For example, if the believers' death to sin is a past event as is said in v.2, why do they have to be told to consider themselves dead to sin in v.11? These issues cannot be put aside completely, when one tries to interpret this chapter.

To deal with some key concepts in this chapter, it is important to determine the significance of the terms used here. This chapter includes many terms whose accurate meanings are not easily decided. F. A. Morgan proposes an interpretation of τὸ ὁμοίωμα τοῦ θανάτου αὐτοῦ (Romans 6:5).<sup>10</sup> He says Paul may not be using σὺν Χριστῷ terminology in v.5, and that τοῦ θανάτου αὐτοῦ deals with the believer's death, rather than Christ's death.

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Moo, D. J., "Exegetical Notes: Romans 6:1-14," *Trinity Journal*, Vol. 3, No. 2, 1982, pp.216-217; 218-219

<sup>7</sup> Marcus, J., "Let God Arise and End the Reign of Sin! A Contribution to the Study of Pauline Parenthesis," *Biblica*, Vol. 69, No. 3, 1988, pp.386-395

<sup>8</sup> Greathouse, W. M., "Romans," *Beacon Bible Commentary*, Vol. XIII, p.131

<sup>9</sup> cf. Bultmann, R., *The Old and New Man*, pp.7-30

Moo, D. J., *op. cit.*, p.220

Kasemann, E., *op. cit.*, pp.175-176

Robinson, J. A. T., *Wrestling with Romans*, p.73

Ziesler, J. A., *The Meaning Of Righteousness in Paul*, p.202

<sup>10</sup> Morgan, J. A., "Romans 6, 5a United To Death Like Christ's," *Ephemerides Theologicae Lovanienses* Vol. 59, No. 4, 1983, pp.267-302

In v.6 we face another phrase ὁ παλαιὸς ἡμῶν ἄνθρωπος. What does it mean? Godet understands it as human nature, as fallen Adam reappearing in human *εἶσα*.<sup>11</sup> Dunn expresses it as 'humanity in solidarity with Adam, our belongingness to the old era, the age dominated by the power of sin.'<sup>12</sup> Sanday and Headlam express as 'all that he had been.'<sup>13</sup> Samuel Turner explains it as the personification of the sinful element or condition of fallen nature.<sup>14</sup> Lloyd-Jones emphasizes that it does not mean the old nature, but the old humanity, 'the man that I used to be in Adam.'<sup>15</sup> Then, what does συνεσταυρώθη mean? Godet dares to say that Paul says this old man has been crucified but does not say He has been killed.<sup>16</sup>

How about τὸ σῶμα τῆς ἁμαρτίας? Some identify it with ὁ παλαιὸς ἡμῶν ἄνθρωπος,<sup>17</sup> but others deny that.<sup>18</sup> Does sin have a body? Or does it denote the human body which is originally sinful, or the body used as an instrument of sin? These questions relate to the verb καταργηθῆ. Καταργέω can mean either *destroy* or *render powerless or impotent*, as D. J. Moo points out.<sup>19</sup> Some understand as the former,<sup>20</sup> but others the latter.<sup>21</sup>

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<sup>11</sup> Godet, *op. cit.*, p.244

<sup>12</sup> Dunn, *op. cit.*, p.332

<sup>13</sup> Sanday and Headlam, *op. cit.*, p.163

<sup>14</sup> Turner, S., *The Epistle to the Romans in Greek and English*, p.99

<sup>15</sup> Lloyd-Jones, D. M., *Romans: An Exposition of Chapter 6: The New Man*, pp.62-63

<sup>16</sup> Godet, *op. cit.*, p.244

<sup>17</sup> cf. Dunn, *op. cit.*, p.332

<sup>18</sup> cf. Godet, *op. cit.*, p.245

Lloyd-Jones, *op. cit.*, p.69

<sup>19</sup> Moo, *op. cit.*, p.218

<sup>20</sup> cf. Greathouse, "Romans," *Beacon Bible Commentary*, Vol. XIII, p.136

Some try to re-examine the meaning of τύπος and other elements in v.17.<sup>22</sup> Caragounis historically reconsiders the word ὀψώνιον, which is found in the form of ὀψώνια in v.23. This word is usually translated as 'wages' in the New Testament. But through an etymological and historical study of the word, he concludes that the meaning of 'shoppings' or 'provisions' is the most natural sense in which to take the word.<sup>23</sup>

Based upon these semantic examinations, there are other disputes around other key concepts found in this chapter. One of them is the relation of the baptism into Christ's death, burial and resurrection and the believer. How does Paul describe, through this picture, the believer's relationship with Christ and also his relation to sin? What does he mean by using the phrase δεδικαίωται ἀπὸ τῆς ἁμαρτίας? Denney says that dying to sin is not only a discharge from the responsibilities of sin, but a deliverance from its power. He explains, "it is the discharge from the responsibilities of sin involved in Christ's death and appropriated in faith, which is the motive power in the daily ethical dying to sin."<sup>24</sup> Nygren argues that sin here denotes not moral missteps nor incidental expression of man's free will, but a

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<sup>21</sup> cf. Wuest, K. S., "Victory Over Indwelling Sin in Romans Six," *Bibliotheca Sacra*, Vol.116, No. 461, 1959, p.46

Sanday and Headlam, *ibid.*, p.158  
Kaye, *ibid.*, p.77

<sup>22</sup> cf. Beare, F. W., "On the Interpretation of Romans vi. 17," *New Testament Studies* Vol.5, No. 3, 1959, pp.206-210

Lee, E. K., "Words denoting 'Pattern' in the New Testament," *New Testament Studies* Vol. 8, No. 2, 1962, pp.166-173

<sup>23</sup> Caragounis, C. C., "Opsōnion: A Reconsideration of Its Meaning," *Novum Testamentum*, Vol. 16, No. 1, 1974, pp.35-57

<sup>24</sup> Denney, J., *The Death of Christ*, p.108

power under whose bondage man lives.<sup>25</sup> Moo says, "death to sin' should be taken to mean *freedom from the mastery of sin*"<sup>26</sup> In interpreting v.7, he insists that the verb δεδικαίωται should be translated "justified from," but he also admits the idea of "freed from obligation to" because of the use of ἀπό after it.<sup>27</sup> Lloyd-Jones, after arguing the inappropriateness of interpreting δεδικαίωται as "justified," conciliatorily says, "It is possible to say that we are justified from it, but I prefer to say with the Authorized Version that we are freed from it [the rule, the reign, the dominion of sin]. We have entirely finished with it, not only its guilt, but its power, its everything."<sup>28</sup> Scroggs raised some question about an interpretation which understands δικαιοῦν as "to be free" and ἁμαρτία as "obligation to the Torah (as a personified power)" and the meaning of v.7 as that death releases man from the control of the power of sin. He, rather, interprets the death as the death of Jesus, which can justify one from sin.<sup>29</sup>

Another concept is that of slavery in the latter part of this chapter. It may be accepted as an illustration of changing masters or ownership, since man cannot be completely independent.<sup>30</sup> But, Knox commented, "The truth is that Paul's analogy is not too fortunately chosen --- since the natural opposite of slavery to sin is emancipation --- and he is having

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<sup>25</sup> Nygren, *op. cit.*, pp.242-243

<sup>26</sup> Moo, *op. cit.*, p.218

<sup>27</sup> *ibid.*, p.218

<sup>28</sup> Lloyd-Jones, *op. cit.*, p.90

<sup>29</sup> Scroggs, R., "Romans vi. 7 ho gar apethanōn dedikaiōtai apo tēs hamartias." *New Testament Studies*, Vol. 10, No. 1, 1963, pp.104-108

<sup>30</sup> Barrett, C. K., *A Commentary On the Epistle to the Romans*, pp.131-132

trouble making it work ...."<sup>31</sup> Beare deals with the contradiction, in Paul, between the concept of slave and the sonship in describing the Christian life in his interpretation of v.17.<sup>32</sup>

Finally, in looking at this chapter, some bearing of the cultural background on the concepts and the terms of Paul can be significant. Davies tries to clarify how Paul and his theology are related or not related to the Rabbinic Judaism or Hellenism.<sup>33</sup> Wagner examined the possibility of some influence of Pagan mysteries upon Paul's interpretation of baptism in this passage and comes to a negative conclusion.<sup>34</sup> Badke commented that the concept of the link between baptism and death-resurrection of Christ was not formulated by Paul himself.<sup>35</sup> Wedderburn, after examining Paul's indebtedness to Hellenistic traditions and the theology of the mystery religions, especially about baptism in relation to death and resurrection with Christ, concludes, "This idea is taken up and elaborated by Paul in his own way, in order to underline how irrevocable was this break (with their sinful past and an entrance into a new life in the power of the Spirit of a holy God) and how unavoidable was its call to a life of service to God."<sup>36</sup>

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<sup>31</sup> *The Interpreter's Bible*, p.484

<sup>32</sup> Beare, *op. cit.*, pp.206-210

<sup>33</sup> Davies, W. D., *Paul And Rabbinic Judaism*.

<sup>34</sup> Wagner, G., *Pauline Baptism and the Pagan Mysteries*

<sup>35</sup> Badke, W. B., "Baptism into Moses --- Baptised into Christ: A Study in Doctrinal Development." *Evangelical Quarterly*, Vol. 60, No. 1, 1988, pp.23-29

<sup>36</sup> Wedderburn, A. J. M., "Hellenistic Christian Traditions in Romans 6?" *New Testament Studies* Vol. 29, No. 3, 1983, p.350

Richard Howard presented a study in the thought of Paul on newness of life, from the standpoint that Paul's view of man is basically Semitic, especially Jewish.<sup>37</sup> Robertson studied the Hebrew concept of "body" in Pauline theology.<sup>38</sup> These can be significant in determining the meaning of the terms Paul is using in this chapter.

To summarize these discussions, from an exegetical or interpretive viewpoint, Romans 6 includes various issues which are still being debated.

Grammatically, the tense and the mood of verbs are significant in understanding Paul. This is true, especially, when Paul intentionally put some verbs in forms different from the forms used in the immediate context. He uses verbs in the future tense in verses 5 and 8. The way he uses the indicative and the imperative moods may have to be examined, too.

The key terms or key concepts of this chapter include ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, καταργηθῆ. τὸ σῶμα τῆς ἁμαρτίας. To understand these terms and concepts, their cultural background should not be neglected.

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<sup>37</sup> Howard, R. E., *Newness of Life: A Study in the Thought of Paul*, pp.18-19

<sup>38</sup> Robinson, J. A. T., *The Body: A Study in Pauline Theology*.

## CHAPTER 2

### Consideration of the Context

Throughout history, no one has seriously questioned the Pauline authorship of *the Epistle to the Romans*. It was written in Macedonia, most probably in Corinth. Acts 18 and 19 provide the historical background (cf. Acts 19:21).

The purpose or Paul's motivation for writing this letter is still being debated. Traditionally, this letter was regarded as Paul's self-introduction, self-recommendation. He planned to visit Rome, after his visit to Jerusalem with the contribution for the needy there. The contribution was collected in Macedonia and Achaia. This seems to be indicated in 1:8-15 or in 15:22-29.

Baur and others, try to find an initial reason for his writing on the side of the church in Rome.<sup>39</sup> Baur might have gone too far when he insists that the heart of this epistle is chapters 9-11; and chapters 1-8 are merely the preparatory part for that.<sup>40</sup> However, it seems to be rather clear that Paul was especially conscious about the relationship between the Jews and the Gentiles throughout the entire epistle. He explicitly and repeatedly makes such statements as "to the Jew first and also to the Greek (1:16; cf. 2:9,10; etc.)"; "Gentiles who have not the law

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<sup>39</sup> cf. Baur, F. C., *Paul the Apostle of Jesus Christ: His Life and Work: His Epistles and His Doctrine*, Vol. I, pp. 309, 313ff.

<sup>40</sup> *ibid.*, p.314

.... But if you call yourself a Jew and rely upon the law .... (2:14-24)"; "both Jews and Greeks (3:9)"; "Is God the God of Jews only? Is he not the God of Gentiles also? (3:29)"; "They are Israelites, .... (9:4)"; or "Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, .... (11:13)." In the section following chapter 12, where Paul gives practical exhortations, he does not make such statements except in 15:8-12. In this section, he generally appeals to "brothers". It, however, cannot simply be concluded that this letter was written to deal with some specific problems in the church in Rome, e.g. the conflict between the Jews and the Gentiles, and so on, without clarifying the significance of the terms used by Paul.

In his argument, there is some emphasis on the universal character of the gospel . Paul presents the principle of the gospel, its foundation and its "mechanism." It is God-initiated action manifested in Jesus Christ and his cross. It is not based on human beings' works through fulfilling the law but by God's grace. It is to be received by human beings by faith.

Some scholars understand this epistle to be a summary of Paul's teaching.<sup>41</sup> However, as Munck warns us, there can be a danger of regarding him as a theologian for theology's sake.<sup>42</sup> Paul was, first of all, a servant of Christ who spent his life, with a fiery passion, as a missionary and evangelist. His systematic presentation of the theological issues should be considered as a

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<sup>41</sup> cf. Childs, B. S., *The New Testament as Canon: An Introduction*, p.248.

<sup>42</sup> cf. Munck, J., *Paul And The Salvation Of Mankind*, pp.65-66

result of his pastoral concern to the body of Christ, rather than his desire to summarize or record his theological arguments.

Either case will explain his emphasis on the universality of the gospel. His focus is on the significance of salvation which includes at least two factors. One is that this salvation is based on the redeeming act of God, accomplished in Jesus' death and resurrection, as the manifestation of His grace and righteousness. And this is to be received only by faith. Another factor is what this salvation should bring into the life of those who accept it through faith, and how the believers should live in that new life. Chapter 6 should be understood in this light.

#### A. Romans 6 in the context of *the Epistle to the Romans*

The Epistle is written to "all God's beloved in Rome, who are called to be saints" (1:7). Paul had not yet visited Rome when he wrote this letter. In the beginning of the letter, he identified himself as:

a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about the obedience of faith for the

sake of his name among all the nations, including yourselves who are called to belong to Jesus Christ (1:1-6).

This rather long self-introduction actually includes the very issues that Paul deals with in this letter. It was for this gospel Paul wanted his life to be spent. This is the gospel of God, the gospel concerning His Son, who is both Man and God, through whom Paul himself received grace and whom he served as an apostle among all the nations. The following chapters are written to clarify and explain what this gospel is and is not.

Excluding the beginning part, 1:1-17, and the closing part, 15:22-16:27, the body of the epistle can be divided into three parts.

I. 1:18-8:39; II. 9:1-11:36; III. 12:1-15:21

The first eight chapters are fairly well organized. Here Paul develops his theological argument. The second part deals with the question regarding the destiny of the Jewish people. The question arises from the previous section. The third part deals with the more practical side of the gospel, namely, how the Christians should actually live. It is also developed from chapters 1-8.

Chapter 6 is a part of the first section, where he theologially explicates the significance of the gospel. In 1:18-3:20, he discusses the situation of the human being, which explains the need for the salvation. 3:21 through chapter 8 talks about the salvation provided by God --- what God has done for human

beings, how people can receive salvation, and what it means to them.

Some scholars see the major division between chapter 5 and chapter 6, rather than between 3:20 and 3:21.<sup>43</sup> They understand that 3:21-5:21 relates more directly to 1:18-3:20 than to chapters 6 and following. Nygren places chapters 4 and 5 into two different sections<sup>44</sup>; Achtemeier divides 4:22 and 4:23, assigning each to separate sections.<sup>45</sup> Most of the scholars treat chapters 6 through 8 together or as a closely related part.

The debates have to do with the relationship between chapter 5 and chapter 6. With regard to this, Kaye's observation is appropriate. In arguing about the place of chapter 6, he points out the significance of understanding chapter 5 first. He spends a considerable part of his first chapter to discuss Paul's argument in the first six chapters of Romans, with a special emphasis on the comparison between chapter 6 and chapter 5. He writes:

It will be suggested that chapter 5 is a key central chapter in the letter, and that chapter 6 is a continuation and development of trends in chapter 5. It is essential, therefore, to clarify the precise character and function of chapter 5 in the letter.<sup>46</sup>

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<sup>43</sup> cf. Dunn, *op. cit.*, pp.viii-x  
Sanday and Headlam, *op. cit.*, pp.xlvii-xlix

<sup>44</sup> Nygren, *op. cit.*, p.38

<sup>45</sup> Achtemeier, P., *Romans Interpretation*, p.25

<sup>46</sup> Kaye, *op. cit.*, p.1

As a conclusion, he says:

... we have identified Rom 5 as a bridge chapter in the letter holding together the exposition of justification in the first four chapters and the discussion in chapters 6 and following of issues which relate to the individual experience of a relationship with God based on grace. Thus we have noted a transition in Rom 5 from the more general argument of justification to areas of more personal and individual concern. ....<sup>47</sup>

Others also see the portion up to chapter 5 as rather general, and chapter 6 as moving to the more specific way of description or application. J. D. G. Dunn titles 3:21-5:21 as 'God's Saving Righteousness to Faith' and 6:1-8:39 as 'the Outworking of the Gospel in Relation to the Individual.'<sup>48</sup> Guthrie titles the same portions as 'the divine method of meeting the need' and 'the application of righteousness to individual life.'<sup>49</sup> Some scholars see the more distinction in the content of the chapters. F. F. Bruce titles 3:21-5:21 as 'the Way of Righteousness' and 6:1-8:9 as 'the Way of Holiness.'<sup>50</sup> Sanday and Headlam understand 1:18-5:21 as 'Righteousness as a state or condition in the sight of God

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<sup>47</sup> *ibid.*, p.29

<sup>48</sup> Dunn, *op. cit.*, pp.viii-ix

<sup>49</sup> Guthrie, *op. cit.*, pp.42-43

<sup>50</sup> Bruce, *op. cit.*, pp.67-69

(Justification)' and 6:1-8:39 as 'Progressive Righteousness in the Christian (Sanctification).'<sup>51</sup>

Others treat chapters 5-8 as one portion, and the different chapters as dealing with the different aspects of the same issue. Käsemann titles chapters 5-8 as 'The Righteousness of Faith as a Reality of Eschatological Freedom' and views chapter 5 as 'Freedom from the Power of Death,' 6 as 'Freedom from the Power of Sin' and 7-8, 'The End of the Law in the Power of the Spirit.'<sup>52</sup> Nygren titles the same portion as 'He Who through Faith Is Righteous Shall Live' and chapter 5 as 'Free from the Wrath of God' 6 as 'Free from Sin,' 7 as 'Free from the Law' and 8, 'Free from Death'.<sup>53</sup> Both Käsemann and Nygren emphasize freedom.

Most readers would agree that there seems to be a rather clear break between vs. 20 and 21 of chapter 3. 1:16-17 summarizes the gospel, in which "the righteousness of God is revealed through faith for faith." Some understand this to be the end of the introductory section, and others take it to be the beginning of the following section. 1:18-3:20 deals with the wrath of God, which cannot be separated from the righteousness of God. Following this preparatory part, 3:21 begins to tell about the righteousness of God, that has been manifested in justifying grace through faith in Jesus Christ. 5:1 takes one step further, not introducing new things, but rather summarizing and explicating the significance of the justifying grace. Chapter 6

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<sup>51</sup> Sanday and Headlam, *op. cit.*, pp.xlvii-xlix

<sup>52</sup> Käsemann, *op. cit.*, pp.ix-x

<sup>53</sup> Nygren, *op. cit.*, p.38

begins with the rhetorical question, which is drawn from the last part of chapter 5. However, the content of chapter 6 seems to be more than a mere supplement to the previous chapter. Rather, it presents some more developed concepts, which are explicated in chapters 7 and 8. If 3:21-5:21 emphasizes the movement of the ungodly sinner to peace with God based on justifying grace through Christ Jesus by faith, the portion following chapter 6, emphasizes the life of the Christian, who is justified by grace.

To summarize, 1:18-3:20 deals with the human situation under the wrath of God, in need of God's salvation. 3:21-8:39 tells about the salvation provided by God through Jesus Christ, to be received by men through faith. The second portion which deals with this salvation of God, consists of two sections. In 3:21-5:21 the emphasis is on the justifying grace which changes the status of human beings under the wrath of God to that of peace with God. 6:1-8:39 deals with the life of Christians who have already been reconciled to God.

#### B. Romans 6:6-14 in the context of chapters 6-8

Chapters 6-8 deal with how the Christian should be, rather than how to become Christian. The beginning portion, 6:1-5, emphasizes a clear distinction of the Christian life from the previous life by explaining the meaning of baptism with the language of "dying." This indicates that this section and those following are addressed especially to believers.

Examining the structure of these chapters, one should notice the similarity between 6:14 and 7:6. 6:14 declares, "For sin will have no dominion over you, since you are not under law but under grace." 7:6, reads, "But now we are discharged from the law, dead to that which held us captive, so that we serve not under the old written code but in the new life of the Spirit." The contrast between being under law and being under grace is paralleled with the contrast between the service under the old written code and the new life of the Spirit.

6:14 is the end of a section in which the writer exhorts the readers to consider themselves dead to sin and alive to God in Christ Jesus, and to yield themselves to God and not to sin. In the following verses, this concept is illustrated by the contrast between the slaves of sin and the slaves of God (6:15-23). Then, another illustration follows, which deals with the relationship between human beings and law --- being dead to the law(7:1-6). The following section,7:7-25 is a discussion about the goodness of the law and the inner struggle of "I." Chapter 8 is about the life of those who are in Christ, which is characterized by the word "Spirit." Chapter 8 closes with a tone of victory.

In this light, the section following 7:6 seems to be a discussion developed from the portion which includes 6:14, and thus basically to be parallel to the concept in 6:14. This implies that these are two possible ways the Christians can live. And the contrast between the two ways is further developed in the contrast between chapters 7 and 8.

To summarize, 6:6-14 seems to provide the core for the discussion in these three chapters. 6:1-5 focus on the transitional experience of Christians, that is, baptism. To use the terms in the previous chapter, it is the transition from the life "in Adam" to the life "in Christ." Chapters 6-8 describe this new life in Christ. It not only explains the mechanism of this living, but also shows the picture of the sub-normative Christian living as a contrast. It does this with a strong tone of exhortation. 6:6-10 gives the principle and explains what it means to be a Christian and how the Christian should be. 6:11-14, continues this discussion, and leads to the exhortations in the imperative mood. This implies that it is possible for Christians to live otherwise. The Christians can and are supposed to live according to the principle mentioned in 6:6-10. But it does not take place automatically. Otherwise, the following exhortations would be meaningless. There are some who, despite their baptism, are not living in the way this passage exhorts. The difference between these two ways of living is elaborated in chapters 7 and 8.

Thus, 6:6-14 gives the principle of Christian living; that is, what it means to be a Christian and how the Christian should live.

## CHAPTER 3

### Consideration of the key concepts

To describe Christian living, in this passage, Paul uses some important expressions. These are the key concepts in this passage. In this section of the paper, we will explore the meaning of the following expressions. "Our old self was crucified with him (ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη)." "The sinful body might be destroyed (καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας)." "In Christ Jesus (ἐν Χριστῷ Ἰησοῦ)."

#### A. ὁ παλαιὸς ἡμῶν ἄνθρωπος

The word παλαιός is used nineteen times in the New Testament. It appears eleven times in the parables of Jesus. It is found twice in 1John 2:7, referring to the old commandment (ἐντολή), which is contrasted to the new one. In the Pauline epistles it appears six times; three times in the phrase ὁ παλαιὸς ἄνθρωπος; another three times in the epistles to the Corinthians. In 2Cor. 3:14, it refers to the old covenant (διαθήκη), which is contrasted to the new covenant. 1Cor. 5:7 and 8 tell about the old leaven (ζύμη) in the new lump. According to the context, it denotes an undesirable element in the Church.

The expression ὁ παλαιὸς ἄνθρωπος occurs three times in the New Testament and only in the Pauline epistles (Rom. 6:6; Eph. 4:22; Col. 3:9). In Eph. 4:22 it is contrasted to ὁ καινὸς ἄνθρωπος;

and in Col. 3:9, to ὁ νέος. In either case, it is used in a negative way. It is something to be crucified (συσταυρόω, Rom. 6:6), or to be put off (ἀποτίθημι, Eph. 4:22; ἀπεκδύομαι, Col. 3:9).

Romans 6:6 talks about the crucifixion of ὁ παλαιὸς ἡμῶν ἄνθρωπος. According to the context, Christians are baptized into the union with Christ's death. And ὁ παλαιὸς ἡμῶν ἄνθρωπος is described as something which should be crucified with him (συσταυρόω). The purpose of its crucifixion is that "the sinful body might be destroyed," and "we might no longer be enslaved to sin." In other words, before it is crucified, this ὁ παλαιὸς ἡμῶν ἄνθρωπος has something to do with the sinful situation of human being in a significant way.

Many scholars argue about what Paul means by the phrase ὁ παλαιὸς ἡμῶν ἄνθρωπος. Kaye calls it, "the Christian's former (i.e. non-Christian) way of life."<sup>54</sup> Sanday and Headlam define it as, "our Old Self --- what we were before we became Christians,"<sup>55</sup> or "all that he had been";<sup>56</sup> Samuel Turner explains that "the sinful element or condition of fallen nature is personified"<sup>57</sup> in the old man. Barrett argues that it is impossible to understand it as "the nature of the unconverted man." He says:

The interpretation which commends itself by its simplicity is that the 'old man' is the nature of the unconverted man, which upon conversion and baptism is replaced by a new

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<sup>54</sup> Kaye, *op. cit.*, p.77

<sup>55</sup> Sanday and Headlam, *op. cit.*, p.154

<sup>56</sup> *ibid.*, p.163

<sup>57</sup> Turner, *op. cit.*, p.99

nature, the 'new man'. But careful reading of Col. iii, and of the present passage, makes this interpretation impossible. In Colossians it is Christians who are told to put off the old man, and to put on the new. Here in Romans Christians are told that they must consider themselves to be dead to sin and alive to God (v. 11). It is much more exact to say that the 'old man' is Adam --- or rather, ourselves in union with Adam, and that the 'new man' is Christ --- or rather, ourselves in union with Christ.<sup>58</sup>

Other scholars also try to understand this phrase in terms of the relationship of human beings to Adam, which Paul deals with in the previous chapter. Dunn understands this phrase to be the same as τὸ σῶμα τῆς ἁμαρτίας.

"Our old man" and the "body of sin" both refer to humanity in solidarity with Adam, our belongingness to the old era, the age dominated by the power of sin.<sup>59</sup>

However, Godet says these two concepts cannot be identical.<sup>60</sup> He explains ὁ παλαιὸς ἡμῶν ἄνθρωπος as following:

Our old man --- denotes human nature such as it has been made by the sin of him in whom originally it was wholly

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<sup>58</sup> Barrett, *op. cit.*, p.125

<sup>59</sup> Dunn, *op. cit.*, p.332

<sup>60</sup> Godet, *op. cit.*, p.245

concentrated, fallen Adam reappearing in every human *ego* that comes into the world under the sway of the preponderance of self-love, which was determined by the primitive transgression. This corrupted nature bears the name of *old* only from the viewpoint of the believer who already possesses a renewed nature. --- This old man *has been crucified* so far as the believer is concerned in the very person of Christ crucified.<sup>61</sup>

Paul argues in 5:12-21 that through Adam "sin came into the world ... and death through sin" (5:12), and that "death spread to all men because all men sinned" (5:13). Because of the fall of Adam, every human being is now under the influence of sin and is under condemnation (5:16). The coming of Christ, however, brings them freedom from sin, and life instead of death (5:21). Instead of condemnation, justification is brought through Christ's death, by his blood (5:6, 9, 15, 16). And for those who are in Christ Jesus, there is no condemnation (8:1).

Therefore, when one is united with Christ's death, there is a transition of one's status from being "in Adam" to being "in Christ". The human life, when one is in Adam, is strongly tied up with the power of sin, which is brought by the fall of Adam. However, through baptism, when this person is united with Christ's death, because ὁ παλαιὸς ἡμῶν ἄνθρωπος was crucified with Christ, he can no longer be enslaved to sin.

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<sup>61</sup> *ibid.*, p.244

Ὁ παλαιὸς ἡμῶν ἄνθρωπος is crucified with Jesus, when it is united with him in his death on the cross. In 5:10-11, Paul tells us that we are "reconciled to God by the death of his Son," and it is "Jesus Christ, through whom we have now received our reconciliation." Reconciliation is relational. It describes a renewed relationship. Paul also describes a renewed relationship as "peace with God" (5:1) and says it is "through our Lord Jesus Christ" (5:1). Faith is the human part (5:1), and grace is God's part (5:2) in re-establishing this relationship. Because this reconciliation comes as a result of being united with Jesus' death (6:1-5), and ὁ παλαιὸς ἡμῶν ἄνθρωπος is crucified with him when it is united with his death (6:5, 6), it follows that the crucifixion of ὁ παλαιὸς ἡμῶν ἄνθρωπος is part of this reconciliation (5:10). Since reconciliation is relational, the crucifixion of ὁ παλαιὸς ἡμῶν ἄνθρωπος is also relational.

Therefore, ὁ παλαιὸς ἡμῶν ἄνθρωπος should be understood as a descriptive term in the same way marriage is a descriptive term. They describe relationships. The relationship can exist in description only, or both in description and in actuality. For example, a couple can be described as married, without any reflection on the actual condition of their marriage, namely, love, honor, respect, etc. When one goes through baptism, this person is united to Christ's death, and now is "in Christ." In the following paragraphs, Paul uses the illustrations of master-slave relationship (6:15-23) and the marriage relationship (7:1-6) to explain this transference into the new relationship in Christ Jesus.

The way you lived before --- what controlled and directed you to live in the way you did before --- has come to an end at the cross of Jesus. The human nature, passed down from Adam, has been heavily and closely mingled together with sin and been inevitably affected and ruled over by sin. Thus, the human being is in the intimate relationship with sin. When Jesus was made to be sin (cf. 2Cor. 5:21, τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν) and died on the cross, ὁ παλαιὸς ἡμῶν ἄνθρωπος, this relationship of being in Adam --- captured by sin and death, was crucified and died there, so that the power of sin might be broken. This allows us to be freed from sin. And now the human being is brought into the new relationship of being in Christ, which is contrasted to the old relationship of being in Adam.

Grammatically, this sentence includes two purposes, namely, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας and τοῦ μηκέτι δουλεύειν ἡμῶς τῇ ἁμαρτίᾳ. Καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας will be examined later. The next thing that should be examined is the meaning and implication of the word συνεσταυρώθη.

#### B. συνεσταυρώθη

συνεσταυρώθη is the third person singular, aorist passive indicative form of συσταυρόω. The compound verb συσταυρόω can be divided into two parts, which are 1) συν-, denoting the concept of 'with' or 'together,' and 2) σταυρόω, which means 'crucify.'

Paul uses compounds of συν- fourteen times, with the concept of σύν Χριστῷ, 'with Christ.'<sup>62</sup> Συνσταυρόω occurs five times in the whole New Testament, three in the Gospels, and two in the Pauline epistles. In the Gospels, it refers to the thieves who were crucified with Christ (Matt. 27:44; Mark 15:32; John 19:32). By Paul it is used only here in Rom. 6:6 and in Gal. 2:19, which says, "Χριστῷ συνεσταύρωμαι." In both cases, it occurs in the context of identification or union with the 'death' of Christ.

The phrase ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη should be considered in the context of the Christian's union with the death of Jesus Christ on the cross, because it directly relates to the previous passages, especially verses 2-5. There Paul emphasizes the actual historical event of Jesus' death, burial and resurrection. Those who were baptized were united with this Jesus' event. Because they died with Christ, through baptism, the victory over sin as a result of his cross is effective also for them. Christ won the absolute victory over sin, as was verified by his resurrection. For those who are united to him and to his death, sin has no power as it had no power over Jesus Christ.

The union with his death also brings union with his resurrection. To those who died with him, the same power which raised him from the dead is also operative. The purpose of the death of Jesus, and the purpose of this union is implied in verse 4, "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father,

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<sup>62</sup> Grundmann, Walter, "σύν Χριστῷ," *Theological Dictionary of the New Testament*, p.786

we too might walk in newness of life." To "walk in newness of life" includes the separation from their old life, which was heavily influenced and reigned over by sin. Thus, it includes freedom from sin itself (cf. v.7, RSY). The power to make it possible for them to "walk in newness of life" is based upon the fact that "Christ was raised from the dead by the glory of the Father." To make this power work and applicable to them, they need to be united with his death first, and that is what the baptism signifies. So, those who were baptized ---united with his death --- are also united with his resurrection.

Therefore, for those who are Christian, that is, those who have been baptized, the purpose of this Christ's death is already a fact in their life: they have come to walk in newness of life and are freed from sin.

However, we cannot overlook that verse 8 says εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, .... The death with Christ is expressed in the aorist tense. The resurrection of Christ himself is expressed in the aorist tense (v.9). The believer's resurrection with Christ, however, is in the future tense. This indicates that for those who are baptized, death with Christ took place in the past, but the resurrection with him is not yet fully realized.

Next, the distinction between σωματόω and the concept of σταυρόω should be considered. Σταυρόω, which appears forty-six

times in the New Testament,<sup>63</sup> or the noun σταυρός (28 times),<sup>64</sup> are crucially related to the crucifixion of Jesus Christ as a historical event. It is found 35 (noun 17) times in the Gospels. Outside the Gospels it is also directly or indirectly related to the crucifixion of Jesus Christ. The implication is always 'death.'

Συσταυρόω, also implies the concept of death. This is so in Gal. 2:19, because the following verse says, ζῶ δὲ οὐκέτι ἐγώ. In Romans 6:6, the immediate context makes this clear.

... εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν (v.3).

εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ... (v.5).

ὁ γὰρ ὀποθανῶν δεδικαίωται ἀπὸ τῆς ἁμαρτίας (v.7).

εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ (v.8).

Godet argues,

This old man *has been crucified* so far as the believer is concerned in the very person of Christ crucified. The apostle does not say that he has been *killed*. He may exist still, but like one crucified, whose activity is paralyzed. ....<sup>65</sup>

However, if the concept of σταυρόω in the New Testament is considered, it is very difficult to understand this word without

<sup>63</sup> Matt. 20:19; 23:34; 26:2; 27:22,23,26,31,35,38; 28:5; Mark 15:13,14,15,20,24,25,27; 16:6; Luke 23:21,21,23,33; 24:7,20; John 19:6,6,6,10,15,15,16,18,20,23,41; Acts 2:36; 4:10; 1Cor. 1:13,23; 2:2,8; 2Cor. 13:4; Gal. 3:1; 5:24; 6:14; Rev. 11:8.

<sup>64</sup> Matt. 10:38; 16:24; 27:32,40,42; Mark 8:34; 10:21,30,32; Luke 9:23; 14:27; 23:26; John 19:17,19,25,31; 1Cor. 1:17,18; Gal. 5:11; 6:12,14; Eph. 2:8; 3:18; Col. 1:20; 2:14; Heb. 12:2.

<sup>65</sup> Godet, *op. cit.*, p.244

the implication of death. In fact, there is no place in the New Testament where the sense of process is emphasized more than the concept of actual death. Hodge comments:

To the believer who knows that the old man is crucified with Christ, the objection that gratuitous justification leads to licentiousness, is contradictory and absurd. The old man is said to be *crucified*, not because the destruction of the principle of sin is a slow and painful process, but because Christ's death was by crucifixion, in which death we were associated, and because it is from him, as crucified, the death of sin in us proceeds. ....<sup>66</sup>

Next the phrase καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας needs to be examined.

### C. καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας

First, how shall we understand τὸ σῶμα and its relation to τῆς ἁμαρτίας? Σῶμα is used at least 146 times in the New Testament.<sup>67</sup> It appears 92 times in the Pauline epistles and 13 in Romans. In the Gospels or Acts, σῶμα is used for 'corpse.' The original meaning of this term has been debated.<sup>68</sup> However, σῶμα is never used as 'corpse' in the Pauline epistles. Some times it refers

<sup>66</sup> Hodge, Charles, *Commentary on the Epistle to the Romans*, p.309

<sup>67</sup> Wigram, G. V., *The Englishman's Greek Concordance of the New Testament*, pp.717-718

<sup>68</sup> cf. Schweizer, Eduard, "σῶμα," *Theological Dictionary of the New Testament*, p.1025

clearly to the physical body of the human being (cf. 1Cor.5:3; 13:3; etc.), and some other times, it seems to imply more than the mere physical body (cf. 1Cor.15:44; Phil.3:21; etc.). Some times it refers to the Church, as the body of Christ, as an organism (cf. 1Cor.12:27; Col.1:24; Eph.4:12; etc.). There also are cases where it refers to other materials (cf. 1Cor.15:38; etc.).

Regarding the grammatical relation of τῆς ἁμαρτίας and τὸ σῶμα, there are, generally, two points of view. One is to take the genitive as that of possession, in the sense of 'belonging to,' understanding that sin (ἁμαρτία) has the possessive relation to σῶμα. The other is to take it figuratively and understand sin (ἁμαρτία) and σῶμα appositively. It interprets sin as its body (σῶμα), and so τὸ σῶμα here refers to sin itself. Paul's usage of σῶμα with the genitive is mostly understood as possessive. In τῷ σώματι τῆς δόξης αὐτοῦ (Phil. 3:21), for example, σῶμα cannot refer to glory (δόξα) itself. It means the body which is characterized by glory. In the expression ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας (Col. 1:18), τῆς ἐκκλησίας is in apposition to τοῦ σώματος.

Hodge, rejects some opinions trying to interpret τὸ σῶμα as the human physical body, and suggests that it be taken figuratively.

Perhaps the most satisfactory view is that of those who understand the phrase as figurative. Sin is personified. It is something that has life, is obeyed; that can be put to death. It is represented as *a body*; or organism; as having its

members. .... So here, "the body of sin," is sin considered as a body, as something which can be crucified.<sup>69</sup>

His position is that "'the body of sin' is only another name for 'the old man,' or rather for its concrete form;"<sup>70</sup> and that καταργέω is to be translated as 'destroy.' He writes:

The design of our crucifixion with Christ is the destruction of the old man, or the body of sin; and the design of the destruction of the inward power or principle of evil, is our spiritual freedom.<sup>71</sup>

He rejects the understanding of σῶμα as the physical body, because the physical body cannot be the object of destruction in this verse. He says, "the design of Christ's death is never said to be to destroy the body."<sup>72</sup>

However, Godet points out that it is impossible to understand 'the body of sin' as sin itself.

One can easily understand in this sense how Paul should demand the destruction of this *body of sin*, that is to say, of sin itself. But it is impossible to harmonize this meaning with vv. 12 and 13, in which Paul applying our passage, evidently speaks of the holy consecration of the *body*;

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<sup>69</sup> Hodge, *op. cit.*, p.310

<sup>70</sup> *ibid.*, p.309

<sup>71</sup> *ibid.*, p.309

<sup>72</sup> *ibid.*, p.310

taking the term in its strict sense. Besides, it would be difficult to escape from a tautology between this and the preceding proposition.<sup>73</sup>

Among those who understand τὸ σῶμα τῆς ἁμαρτίας as identical with ὁ παλαιὸς ἡμῶν ἄνθρωπος, there are some who do not interpret τὸ σῶμα τῆς ἁμαρτίας as sin itself but rather as the self, or the person as a whole who is controlled by sin. Cranfield writes:

The phrase denotes rather the whole man as controlled by sin .... τὸ σῶμα τῆς ἁμαρτίας and ὁ παλαιὸς ἡμῶν ἄνθρωπος are thus identical, the only difference being that the use of σῶμα places more stress on the aspect of the sinful man as an individual, the self as an organized whole.<sup>74</sup>

Moo says, "it is best to view it [the body of sin] as a more individualizing description of the old man."<sup>75</sup> He understands it as "the physical body dominated by sin."<sup>76</sup>

Different understandings of the function of the genitive case produce different interpretations. So do the meaning of σῶμα and of καταργέω. Although these views are possible in Pauline usage, what does the context show? Out of eight occurrences of σῶμα in chapters 6-8, except in 6:6 which is being discussed here and in

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<sup>73</sup> Godet, *op. cit.*, p.245

<sup>74</sup> Cranfield, *op. cit.*, p.309

<sup>75</sup> Moo, *op. cit.*, p.218

<sup>76</sup> *ibid.*, p.218

7:4 where it refers to the body of Christ, six occurrences can refer to human physical body, especially related to its mortality (6:12; 7:24; 8:10,11,13,23). In the exhortation in 6:12, σῶμα refers to something over which sin can reign, and is parallel to ὑμῶν (you) in v.14. V.13 presents the same exhortation by using μέλη (members) instead of σῶμα. And μέλη is used interchangeably with ἑαυτοῦς (yourselves) in the same verse. In chapter 8, σῶμα is in contrast to πνεῦμα (v.10), yet not entirely opposite. In v.11, σῶμα is given life through πνεῦμα. V.23 shows that σῶμα is also the object of redemption.

Most scholars agree that Paul, or even the whole New Testament, never views the human body itself as sinful. However, since fallen human nature is closely and heavily influenced by sin, it is not easy to describe their exact interrelation with limited language. Wuest explains it as "the physical body [heretofore] dominated by the sinful nature."<sup>77</sup> Barclay calls it as "our sin-dominated personalities."<sup>78</sup> Sanday and Headlam write, "the body of which sin has taken possession"<sup>79</sup>; Dodd, "the self as the organization of the sinful impulses inherent in the flesh"<sup>80</sup>; and Morris, "the physical body which so easily responds to sinful impulses."<sup>81</sup>

From the context, it seems to be most preferable to understand σῶμα not of sin figuratively, but of human being. It can

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<sup>77</sup> Wuest, *Wuest's Expanded Translation of the Greek New Testament*, Vol. II, p.111

<sup>78</sup> Barclay, W., *The New Testament: A New Translation*, Vol. II, p.96

<sup>79</sup> Sanday and Headlam, *op. cit.*, p.158

<sup>80</sup> Dodd, C. H., *The Epistle of Paul to the Romans*, p.90

<sup>81</sup> Morris, Leon, *The Epistle to the Romans*, p.252

be translated as 'body' not only in the sense of physical organism, but with the implication of the whole human nature or personality.

It is too simplistic to consider that the physical body or the human nature is merely neutral, and it will be used according to who is in the control tower; namely, sin or the Holy Spirit. This may bring some confusion in understanding the responsibility of humans. Romans 8:16, for example, implies that we have our own spirit which can co-operate with His Spirit. We have the will to decide, although since the fall, it is in the captivity to sin.

Godet tries to explain it with the phrase "an instrument of sin in human life." He writes:

Only to understand the genitive *of sin*, we must add the idea: that from our birth there exists between our body and our sinful will that intimate relation whereby the two elements are placed in mutual dependence. This relation is not a simple accident; it belongs to the fallen state into which our soul itself has come. The verb καταργεῖν, .... Neither the meaning: *to render inactive*, nor *to destroy*, could be applied to the body, if we had to understand thereby the physical organism in itself. .... It is not of the body as such that he is speaking; it is of the *body* so far as it is an instrument in the service *of sin*. Of the body in this special relation, he declares that it should be *reduced to inaction*, or even *destroyed*.<sup>82</sup>

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<sup>82</sup> Godet, *op. cit.*, p.245

Next, the term καταργέω needs to be examined. In the New Testament, καταργέω is a rather unique term with Paul. Outside the Pauline epistles we only find two occurrences (Luke 13:7; Heb. 2:14). On the other hand, Paul uses it 25 times in 7 of his epistles.<sup>83</sup> It can have a very strong meaning of *to destroy* or *to abolish*. In 2Thess. 2:8, it is paralleled with ἀνελεῖ from ἀναιρέω, which can mean *to kill, to slay, to murder* or *to abolish*. Also in 1Cor. 15:24,26, or 2Tim. 1:10, etc., καταργέω, describing the work of Jesus, seems to emphasize the thoroughness of its act. In 1Cor. 13:11, ὅτι γεγονός ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου denotes that νήπιος cannot be compatible with being ἀνὴρ. It shows the clear distinction between the situations before and after the act of καταργέω. However, in other places, καταργέω seems to be used more in the sense of ineffectiveness or invalidity. It can be clearly seen especially in the relation between law and promise. When one is discharged from the law when the promise is made void (cf. Rom. 7:2,6; Gal. 3:17; etc.), the law or the promise themselves are not destroyed, but only the relationship between these and the person is nullified. In κατηργήθητε ἀπὸ Χριστοῦ (Gal. 5:4), καταργέω connotes the destruction of one's relationship with Christ.

In Romans 6:6, καταργέω can be translated either as *destroy* (RSV), or *render powerless or impotent* (NIV). D. J. Moo takes the latter meaning, understanding τὸ σῶμα τῆς ἁμαρτίας as the physical

<sup>83</sup> Rom. 3:3,31; 4:14; 6:6; 7:2,6; 1Cor. 1:28; 2:6; 6:13; 13:8,8,10,11; 15:24,26; 2Cor. 3:7,11,13,14; Gal. 3:17; 5:4,11; Eph. 2:15; 2Thess. 2:8; 2Tim. 1:10.

body dominated by sin, which is a more individualizing description of the old man.<sup>84</sup> That means, if it is the physical body, it wouldn't be something to be *destroyed*.

The context tells that this act of καταργέω is the purpose of ὁ παλαιὸς ἡμῶν ἄνθρωπος συνηστανόθη. As we considered in the previous portion, if συνηστανόω denotes 'death,' it is natural to suppose that καταργέω also reflects its definiteness. God's work is not half-way but thoroughly accomplished at the cross of Jesus --- his death and resurrection. Gingrich translate it as *bring to an end*.<sup>85</sup> This seems to be the best translation in this context. What is to come to an end? Being a Christian does not bring any difference to the function of the physical body. If τὸ σῶμα figuratively refers to sin itself, is it sin to come to an end? It is impossible to deny the power of sin, especially its consequence -- death, in this world .

The work of God was thoroughly accomplished to make τὸ σῶμα τῆς ἁμαρτίας come to an end. Through Jesus' death and resurrection, sin was demonstrated to have no power on him. Yet, at the same time, this does not mean the extermination of sin itself from the face of the earth. However, this does not harmonize with the idea of suppression of sin, either. This involves more than merely to keep the power of sin inside from being active, and to keep fighting with it to live righteously. When one is in Christ, sin cannot have the ruling power over him

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<sup>84</sup> Moo, *op. cit.*, p.218

<sup>85</sup> Gingrich, F. W., *Shorter Lexicon of the New Testament*, p.111

because of the absolute victory Jesus won for him, even though the power of sin still exists outside of him, in the world.

Therefore, the concept expressed by the phrase καταργηθῆ τὸ σῶμα τῆς ἁμαρτίας is that the relation which sin had with and over human beings has come to an end because of Jesus' death and resurrection. When Jesus died and was resurrected, overcoming death, the ultimate power of sin, he won the absolute victory over it, proving that sin has no power over him. As a result, the person who was captured and enslaved under the power of sin has been potentially released and become totally free from the power of sin. Thus, when a person is in Christ, this potentiality becomes actuality. It becomes experience, and sin no longer has power over him, though its power may exist and threaten him from outside.

#### D. Ἐν Χριστῷ Ἰησοῦ

Ἐν Χριστῷ Ἰησοῦ or Ἐν Χριστῷ is often regarded as one of the formulae Paul uses to explain the Christian faith. Wahlstrom writes:

The figure most commonly used to describe the new life is the formula "in Christ." Just as we have found "in the flesh" to be the chief symbol of the old state, so "in Christ," "in the Lord" and "in him" are the distinctively Pauline symbols of that new life which has come into existence through God's redemptive act. Since it occurs not less than

one-hundred sixty-four times in Paul and is not used in the same way in the rest of the New Testament, we are justified in concluding that this is the one expression which Paul found most suggestive and useful as a description of his relationship to Christ.<sup>86</sup>

Nielson also writes:

It is our thesis that the phrase *en christois* at the very center of Paul's religion. It is the formula for his gospel which he preached authoritatively everywhere ....<sup>87</sup>

Kaye, however, does not fully agree to take it as a formula. He says, "... we also doubt how far it is possible to regard 'in Christ' as a formula in any helpful sense."<sup>88</sup>

Ἐν Χριστῷ Ἰησοῦ appears 47 times in Pauline epistles,<sup>89</sup> and ἔν Χριστῷ, 32 times.<sup>90</sup> Not all of them refer to the individual Christian's experience. Some of them refer to the relation between Christ and the Church, Christians as a body or community (Gal. 1:22; 1Thess. 2:14; Phil. 1:1; etc.). Paul also uses it in greetings in his epistles (Rom. 16:3,7,9,10; Col. 1:2; etc.). The

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<sup>86</sup> Wahlstrom, E. H., *The New Life In Christ*, p.89

<sup>87</sup> Nielson, J. B., *In Christ*, p.48

<sup>88</sup> Kaye, *op. cit.*, p.167

<sup>89</sup> Nielson, *op. cit.*, p.119 (Rom. 3:24; 6:11,23; 8:1,2,39; 15:17; 16:3; 1Cor. 1:2,4,30; 4:15; 15:31; 16:24; Gal. 2:4; 3:26,28; 5:6; Eph. 1:1; 2:6,7,10,13; 3:6,21; Phil. 1:1,26; 2:5; 3:3,14; 4:7,19,21; Col. 1:4; 1Thess. 2:14; 5:18,18; 1Tim. 1:14; 3:13; 2Tim. 1:1,9,13; 2:1,10; 3:12,15; Philem. 23)

<sup>90</sup> Nielson, *ibid.*, p.119 (Rom. 9:1; 12:5; 16:7,9,10; 1Cor. 3:1; 4:10,15,17; 15:18,19,22; 2Cor. 2:14,17; 3:14; 5:17,19; 12:2,9; Gal. 1:22; 2:17; Eph. 1:3,10,12,20; 4:32; Phil. 1:13; 2:1; Col. 1:2,28; 1Thess. 4:16; Philem. 8,20)

relationship between Christian brothers and sisters is based on the oneness or the union of the whole body of Christians "in Christ (Jesus)." Kramer categorizes Paul's use of these phrases as follows: out of 28 passages of ἐν Χριστῷ Ἰησοῦ where he recognizes as a formula, 6 occur in the opening designation, the preamble, and the farewell prayer, 4 occur in personal messages, 2 occur in exhortation, and 16 occur in theological argument;<sup>91</sup> out of 25 passages of ἐν Χριστῷ as a formula, 7 occur in personal messages, 2 in exhortation, 14 in theological argument.<sup>92</sup>

Neilson views ἐν Χριστῷ basically as a matter of relationship.

This formula grew out of a new relation that he held with Christ, a two-way relationship that was a vital union --- he in Christ, and Christ in him. Christ had become for him, not a Person of the historic past that he could contemplate, but alive Person with whom he held communion.<sup>93</sup>

Paul uses the phrase *in christ* to describe the continuous, abiding, conditioning cause of man's union with Christ.<sup>94</sup>

*En Christo* is a condition, not an activity; a relationship, not a performance.<sup>95</sup>

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<sup>91</sup> Kramer, W., *Christ, Lord, Son of God*, p.142

<sup>92</sup> *ibid.* pp.143-144

<sup>93</sup> Neilson, *op. cit.*, p.48

<sup>94</sup> *ibid.*, p.54

<sup>95</sup> *ibid.*, p.76

According to Neilson, it refers not only to the mutual relationship between Christ and each individual Christian. It also refers to Christ as the agent of God, through whom we receive God's blessings. He admits that, in a few passages, it denotes Christ as instrument or agency of God, yet the most important idea is that of union with Christ. He concludes:

Paul's *en Christo* is a statement concerning God --- God in Christ; and it is a statement concerning man --- man in Christ. And the historical Christ is the perfect union of the two --- Godhead in Christ and Humanity in Christ, Christ the God-Man.

Paul does not mean less than this by his phrase *en Christo*. It is that term around which all his theology and knowledge and experience of God turns. ....<sup>96</sup>

Therefore, for Neilson, *in Christ* describes the status after conversion, and he sees that *in sin, in Adam*, etc. as the antithesis of *in Christ*.

The words *in Christ* tell us of a man with a changed consciousness of life. The chief element of change was a sense of freedom from the old life of law and sin and a sense of identification with God in His work of reconciling the world to God ....<sup>97</sup>

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<sup>96</sup> *ibid.*, p.118

<sup>97</sup> *ibid.*, p.49

Before his conversion Paul was *in sin* (Rom. 6:1), *in the flesh* (Rom. 8:9), *in Adam* (1Cor. 15:22), *in sins* (1Cor. 15:17), *in the law* (Gal. 5:4), and *in the world* (Eph. 2:12), and in such he was outside of Christ. These are the antithesis of *en Christo*. Paul previously lived and moved and had his being in a sinful, fleshly, earthly atmosphere, but now he is raised out of all that and dwells in the heavenlies in Christ Jesus.<sup>98</sup>

D. J. Moo, however, does not take the two phrases, *in Christ* and *in Adam*, to be mutually exclusive. He explains:

Verses 12-21 of this chapter [Romans 5] present Adam and Christ as the two inclusive "heads" of humanity. In Adam all sin (v.12; cf. v.19); in Christ "all" (probably all the elect) are made righteous (vv.18-19). ....<sup>99</sup>

In other words, our identification with Christ must be placed back to the time when God was through Christ securing the salvation of all who belong to him. Viewed in this way, our identification with Christ is to be understood in *forensic* terms --- God provides for our salvation *by viewing us as in Christ*, much as he has viewed all men as being in Adam. We therefore guard against the unbiblical notion of a

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<sup>98</sup> *ibid.*, pp.54-55

<sup>99</sup> Moo, *op. cit.*, p.217

"crucifixion" in which believers are individually and totally separated from the "old nature" characteristic of this age.<sup>100</sup>

Thus, according to his view, it is possible for a person to be *in Christ* and *in Adam* at the same time. Though "Christ's resurrection guarantees his permanent victory over death that we can be absolutely confident about the victory we have by participating in that resurrection,"<sup>101</sup> and "the believer belongs to the new age,"<sup>102</sup> yet at the same time the believer "is still subject to the powers of the old age [in Adam] in this life."<sup>103</sup>

Is this what Paul means in this passage? In v.11, the readers are exhorted to consider themselves as νεκροὺς τῇ ἁμαρτίᾳ and ζῶντας τῷ θεῷ. Ἐν Χριστῷ Ἰησοῦ, which covers these two aspects of the Christian life, relates this verse to v.10. Ὁ ἀπέθανεν, which refers to Christ, is said to be τῇ ἁμαρτίᾳ ἀπέθανεν ἑφάπαξ, and ζῆ τῷ θεῷ. Here the death is presented as a completed act in the past, and is emphasized with ἑφάπαξ, *once for all*. On the other hand, living is in the present tense. This is the description of Χριστὸς Ἰησοῦς of ἐν Χριστῷ Ἰησοῦ. And ἐν connects the Christian to this Christ Jesus. This relation is described in vv.1-5, as the union of the Christians to the death and resurrection of Christ.

As we have already discussed, when ὁ παλαιὸς ἡμῶν ἄνθρωπος was crucified together [with Christ] (συνεσταυρώθη), this was a completed work, not half-way but thorough, as Christ's death was

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<sup>100</sup> *ibid.*, p.217

<sup>101</sup> *ibid.*, p.219

<sup>102</sup> *ibid.*, p.220

<sup>103</sup> *ibid.*, p.220

complete. And its purpose was that τὸ σῶμα τῆς ἁμαρτίας might be brought to an end (καταργηθῆ), and as a result, we [they] might no longer be enslaved to sin (δουλεύειν τῇ ἁμαρτίᾳ). If, as Moo says, the union with Christ is merely forensic and means nothing more than the expectation for the coming age, how can this passage be understood? Moo can be justified in maintaining that the Christians are not totally separated from this age. However, if *in Adam* means that *all sin*, Moo's position would be that it is impossible for Christians to be separated from sin in this life. If the concept of συσταυρόω, καταργέω, etc. denote less than freedom from sin in this life, the exhortation to consider themselves as νεκροὺς τῇ ἁμαρτίᾳ and ζῶντας τῷ θεῷ would be meaningless. Ἐν Χριστῷ Ἰησοῦ is not only the guarantee for future salvation, but the relationship which makes this salvation and victory over sin possible even in this life.

#### E. Summary

To summarize and synthesize what have been learned from the three phrases, this section will briefly discuss how the three phrases fit together.

Through one man, Adam, sin invaded the entire human race. There is no one who is free from its influence. But, through Jesus Christ, grace reached down and spread over all the people to bring righteousness to them. Where sin increased, grace abounded all the more. This universal influence of sin and that of grace which overcomes sin is emphasized at the end of chapter 5.

Chapter 6 begins with the question, "What shall we say then? Are we to continue in sin that grace may abound?" If grace covers the entire sinful race and can solve the problem, why do they need to be bothered by sin? Moreover, if grace abounds where sin increases, would there be a good reason to remain in sin? Paul's answer is strongly negative. "By no means!" The reason is that those who are saved by Christ through faith are dead to sin, when they go through baptism. 6:1-5 emphasizes that Christians die through union with the death of Christ, in order to walk in newness of life. 6:6-14 also emphasizes dying but it moves on to how Christians then should live in that new way of living.

When we died with Christ, through baptism, our "old man" --- the way we were in the relationship of being in Adam --- died at the cross of Jesus Christ; or in other words, the results Christ gained at the cross became effective for us. Because of this, the power of sin which covered the human race and ruled over human nature has lost its efficiency upon us, who are united with Christ. Therefore, when we die with Christ, we are freed from the power of sin and the closely mingled relation of sin to our human nature has come to an end. Thus sin has no longer any power over us. We are now moved from the former status in Adam into the relationship with Jesus.

However, when we are united with Christ, it does not only mean that we are united to his death. Christ died, but he was raised from the dead and gained victory over death. It was absolute, complete victory over death. It was accomplished once

for all. He died to sin once for all and now lives with God. We, who are united with Christ, since we were united with his death, will be united with him in resurrection also. However, the complete realization of this is in future, for we still have certain limitations while we live this earthly life. Yet, it does not mean that we cannot live to God, not to sin, on this earth. When our old man died with Christ, the ruling relation of sin to our body --- including our human nature --- ended in order that we might be free to serve and center our lives on God. Therefore, "Now realize and consider yourselves as dead to sin and living to God" is the exhortation by the apostle Paul. We are now free from sin's power and enabled to live for God. So, live like that. Make that way of living work in your life! The crucial issue here is "in Christ Jesus." This victorious life is possible only because we are united with Christ Jesus. Jesus died to sin once for all and lives to God. We are united with this Jesus and have died to sin. Even though we have the limitation of our "body" in this life, because of our union with him, it is possible for us to begin to live our new life to God, so long as we are "in Christ Jesus" by faith.

The exhortations to yield ourselves not to sin but to God follow. This new way of living is possible when we are in Christ Jesus. This implies that the source of this life is in the relationship with him and not in the Christians themselves. The human "body" is free from sin only when we are united with Christ. Apart from his death and resurrection it can be ruled by sin again, because the effect of Christ's work ceases to operate on us. To unite ourselves with Christ and make this new life work in us, we

need to have faith. It does not take place automatically, although the work of Jesus Christ is accomplished potentially for all of the human race.

In the following section (6:15-7:6; 7:7-8:39), Paul explains this principle of the Christian life. Each of the contrasts in 6:15-23, 7:1-6 and 7:7-8:39 helps to clarify the meaning of Christian life described in 6:6-14. In 6:15-23, Paul uses the contrast between slavery to "sin" and obedience "to the standard of teaching to which you were committed" (6:16, 17). 7:1-6 uses the marriage relationship to illustrate the contrast between the life "under the old written code" and "the new life of the Spirit" (7:6). 7:7-8:39 shows the contrast between the life with struggling under sin (7:22-23, etc.) and the life of victory (8:1 ff., 37, etc.).

It is important to notice that Paul uses the relational terms to describe the Christian life. When human beings are united with Christ's death through baptism, they are cut from the old relationship and brought into the new relationship. The old relationship is our unavoidable connection with Adam and being "in Adam." Paul describes this as ὁ παλαιὸς ἡμῶν ἄνθρωπος. This ὁ παλαιὸς ἡμῶν ἄνθρωπος was crucified with Christ. Therefore, when people are united with Christ, they are no longer enslaved to sin, which ruled over them when they were "in Adam". Now they are freed from this old relationship so that they may live in the new relationship, which is being "in Christ".

By using several metaphors in the following section, Paul shows how the relationship can die. Someone who is freed from slavery no longer has the same relationship to the former master,

because the relationship dies. He does not need to obey him any more, although it is possible for him to choose to live as if he is still enslaved to him. Another illustration from marriage also shows how a relationship can die.

Since ὁ παλαιὸς ἡμῶν ἄνθρωπος, a person's relationship to Adam, is crucified together with Christ, the Christian is no longer "in Adam," but is "in Christ." The relationship is described as having died. However, that death needs to be actualized in life. What needs to be remembered is that the Christians have to live with the σῶμα while they are on the earth. This σῶμα was once used as an instrument of sin when the person was living in the old relationship. Now it is freed from sin, and the person can yield it as an instrument of righteousness to God. However, it is still possible for that person to yield it to sin again as though he is still in the old relationship, because this new relationship is established and kept "by faith". It cannot be ignored that all Christians, while they live this life, live with this σῶμα, the physical body including the whole person.

The human body will die. Even Christians' physical bodies have to die . However, it does not necessarily mean that the Christians are under the rule of the power of sin and remaining "in Adam". It is true that human beings have to die as a result of sin. That "death," however, has already come by the death of Christ. When Christ died on the cross, he died for all human beings. This means that all potentially died there with him. --- Jesus had to die, because human beings sinned and death was brought to them as a result. --- The ultimate power of sin is death. Therefore,

when Jesus was resurrected from death, sin no longer has any claim over him. If human beings died with Christ, sin cannot rule over them any more either, because they too can live in "the new life of the resurrection" with Jesus.

Sin loses its power over human beings, when they die. It rules over them when they live, but it has no more power over them, after they die and are resurrected. A person *is* free now, if he is *in Christ*, by faith.

## CHAPTER 4

### Theological Implications

This section does not attempt to be exhaustive, but rather suggestive. It will attempt to point out some of the theological implications of this study and hopefully provide some stimuli for further study.

Firstly, for the understanding of this portion, it seems to be most helpful to give consideration to relational terms. Especially in the first eight chapters of Romans, Paul seems to try to present the gospel with many relational terms. If the concepts of sin, the human, Adam, the death of Christ, the body, the law, etc. are treated only separately, it is very hard to understand what salvation means to a human being as Paul describes it in this epistle. Seeing that he explains the Christian life by using relational pictures and terms will help in gaining a clearer understanding of his intention. The interrelationships between human beings and sin, human beings and Christ, etc. are not only theoretical but are very actual as are the marriage relationship between two persons and that of parental relationship with the children. We have to admit that there is much mystery which can hardly be expressed in a limited language. However, understanding many of Paul's terms as relational will make it easier to follow his discussion.

It should be noticed that Paul put great emphasis on Christ's death when presenting the gospel. This passage, 6:6-14, is one of

the portions in which this point is emphasized in his argument. Christ's death is the ultimate fact which can lead to the resolution of the problem of the human race, and the salvation provided by God. Without Jesus' death and resurrection, God's salvation will not be actualized. This is the ground of salvation, and the foundation of the Christian life.

This epistle is addressed to "all God's beloved in Rome, who are called to be saints" (1:7). Even though we do not have this explicitly said, the content of the passage we are dealing with informs us that the readers were Christians who had gone through baptism. If not, the expressions in this context, such as, "we who died to sin," "all of us who baptized into Christ Jesus," etc. would not make sense. Therefore, the arguments and exhortations in 6:6-14 were written for people who have already experienced "salvation" at least in part.

In this epistle, salvation provided by God is treated from two aspects. In chapter 5, it says, "Christ died for the ungodly" (5:6); "while we were yet sinners Christ died for us" (v.8); or "while we were enemies we were reconciled to God by the death of his Son" (v.10), etc. The previous section, 1:18-3:20, describes "all ungodliness and wickedness of men" (1:18), which is under the wrath of God. They are sinners who "knew God" but "did not honor him as God or give thanks to him" (1:21). It is for them that Jesus Christ died so that they might be reconciled to God.

However, to those who "are justified by faith" and "have peace with God" (5:1), Paul points out the human problem of being "in Adam," the power of sin which is over the entire human race

(5:12-14). He also describes the problem of the person who "delight in the law of God in my inmost self" (7:22), yet finds "another law at war" and "making me captive to the law of sin" (7:23). What is the solution for this ingrained problem? 6:6-14 shows that at the cross ὁ παλαιὸς ἡμῶν ἄνθρωπος was crucified so that τὸ σῶμα τῆς ἁμαρτίας might come to an end and we might no longer be enslaved to sin. The solution is thorough enough to let the person be "more than conquerors" (8:37) in all things.

The problem of sin is twofold. And the solution for each is fully provided. In both cases, the solution is the cross of Jesus -- his death. Jesus died for the ungodly so that they might be reconciled with God. On the same cross, when Jesus died and was resurrected, people were set free from the power of sin, which ruled over the entire human race by virtue of their relationship to Adam, or being "in Adam".

When the ungodly "are justified" (5:1) and "reconciled with God" (5:10) through the death of Christ, they have "died" (6:2) and been freed from sin (cf. 6:6). Why then do they need to be exhorted to "yield" (6:13) themselves "to righteousness for sanctification" (6:19)? In other words, if justification is definite *death* to sin, why is sanctification needed? The key seems to be found in the contrasting pictures of the Christian life described in chapters 6-8. The contrast which is seen in chapters 7-8 helps to describe these two kinds of life; namely, the life with struggle (7:7-25) and the life with victory (8:1-39).

Since it is argued that 6:6-14 is the key discussion on the issue, it will be better to synthesize Paul's argument in the light of an understanding of 6:6-14.

First, the foundation of the Christian life and the ground of salvation is the cross of Jesus --- the death of Jesus. The problem of human beings is "sin," and the solution is provided through Jesus' death for them. After raising some questions in 6:1-5, 6:6 points out that the crucifixion is the focal point of salvation.

Secondly, the Christian life is based on faith to receive this salvation. The term "faith" does not explicitly appear in 6:6-14. It is implied in "in Christ" in this passage. To be a Christian is described as being in union with Christ, that is, being united with him "by baptism into death" (6:4). 5:1 explains, "we are justified by faith," and the context shows that it is only by faith that sinners can be united to the death of Jesus for salvation.

Thirdly, the agent of the actualization of the Christian life is the Spirit. Again the term Spirit does not appear in this passage. However, the context indicates this. 6:14 points out that the Christians are not living "under law but under grace." 7:6 describes the life under grace as "the new life of the Spirit." Chapter 8 shows what the Christian life according to the Spirit is like (cf. 8:2, 4, etc.). This relation may need to be clarified further by the context.

8:1 and 2 show that the subject here is "those who are in Christ Jesus." The declaration that there is no condemnation for them brings one back to 5:16. It says that condemnation was

brought by "the judgement following one trespass." Since the contrast of condemnation and justification in 5:16 reflects the contrast of being "in Adam" and being "in Christ," the argument in chapter 8 can be considered a continuation of Paul's thoughts on justification. 8:2 talks about being set free from the law of sin and death. It also supports the argument which is on the same line of thought as 6:6-14. And the grammatical subject of the action is "the law of the Spirit of life," and it implies that the Spirit is involved in the transition from being in the old relationship to being in the new relationship.

Not only does He set the human beings free from the law of sin and death, but the Spirit gives life (cf. 8:2, 6, 11). 8:11 shows that it is the Spirit who raised Jesus from the dead. And this Spirit is dwelling in the Christians (8:9, 11). That is why the Christians who are united with Christ's death are said to be united with his resurrection (6:5, 8).

8:4 declares that for those "who walk ... according to the Spirit," "the just requirement of the law might be fulfilled." This statement is sharply contrasted to the situation of the one who says, "I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin" (7:22, 23), or "I do not do the good I want, but the evil I do not want is what I do" (7:19; cf. 7:15, 16, 25).

As it is discussed in the consideration of the key concepts, the source of the Christian life is not in the Christian themselves but in the relationship of being "in Christ." In the context of chapters 6-8, what actualizes this relationship is the Spirit. If it

is the case, the exhortations in 6:12-14 can be understood. For the Christians who are united with Christ and are in Christ have the Spirit of Christ dwelling in them (8:9, 10), and the new law of the Spirit is at work in them (8:2). However, there are some Christians who find another law directing them to the opposite direction (7:23, etc.). Yet, Paul declares that ὁ παλαιὸς ἡμῶν ἄνθρωπος was crucified at the cross of Christ Jesus (6:6), and the Christians are set free from the law of sin and death (8:2). Thus the old relationship is severed and has no power over the Christians. Therefore, what the Christians are expected to do is to yield themselves to God (6:12, 13), and to follow the new law of the Spirit given within them. The Spirit who raised Jesus from the dead (8:11) can give life to the mortal bodies (8:11), if they are yielded to Him (6:12, 13). The Spirit will lead them to life and peace (8:6), if they consider themselves dead to sin and alive to God (6:11) and set their mind on the Spirit (8:6). The Spirit will enable them to fulfill the law, if they walk according to the Spirit (8:4). The term walk (περιπατέω) refers to the practical Christian life, and has to do with the matter of how to live their life, namely, to what and whom they yield themselves and their members (6:12, 13). This "walking" is the purpose of our union with Christ (6:4). And the Spirit enables the Christians to live a life with victory, because they are more than conquerors "through him who loved" them (8:37), and it is the Spirit who pours God's love into their hearts (5:5).

All that is needed for salvation is provided at the cross of Jesus Christ. The Christians who received it by faith to be

justified, now should consider themselves dead to sin and alive to God in Christ Jesus. Yield yourselves to God *to live as one who has died*. The Spirit dwelling within us is able to make us live as the one who died with Christ, in newness of life, even while we live on the earth with limitations of our σῶμα.

Praise be to God forever.

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